

cloud; drive it to Mm who is
 engaged in sacr.ftce, as
 (hunters chase) a lion in a forest.¹
 5. You stripped off (his aged form)
 like a cuirass
 from the decrepid CHYAVANA, so
 that, when you had
 rendered him again a youth, he
 attracted the desires
 of women.²
 6. A glorifier of you both is
 here: may we he
 (retained) in your sight for the
 sake of prosperity:
 hear to day (my invocation): come
 hither with your
 protections, you who are affluent in
 food,
 7. Who among many mortals has
 this day (best)
 propitiated, you? what wise man
 (has best propitiated
 you,) who are revered by the
 wise? what (wor-
 shipper has best propitiated you)
 by sacrifice, you
 who are affluent in food?
 8. May your car, ASWINS, the
 swiftest of the cars
 ^of the gods), come hither well-
 disposed towards us,
 the discomfiter of numerous (foes),
 glorified amongst

applied, first to the *Atwins*, because they are in
 relation with
Paura as the author of the *Sukta*-, and although
 the text gives
Paura in the vocative singular, it is to be
 understood in the dual,
Paura, therefore, being *Anoins* i-next it implies,
 as *Pauram*, a
 cloud, from its being solicited by the *Rishi* for
 the fall of rain,
 as implied by the last term, *Panrdya*, to me the
Ri&hi Efo
 called.

¹ *Sinham iva druhaspade*: the latter is
 rendered a place of
 difficult access, a thicket: the comment supplies,
 for the govern-
 ment of the accusative, *yathd laldd*
chyfaayanti surdh, as
 heroes hurl down a lion by their strength.

² See vol. i. p. 300. verse 10.

³ *Angfaho martyes/iv, yajamaneshv, madkye*
stutyak, to be
 praised amongst worshippers, or *dng&ha* may be
 a substantive
 'meaning *stava* or *ttoma*, praise, may the praise of
 the car of the